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*A Remonstrance, by way of Address from a Church of England-  
Man, to both Houses of Parliament, upon the Account of Religion.  
Together with some Remarks upon Dr. Sherlock's Sermon Preached  
the 19th. of May, 1685.*

**H**IS Majesty having so often and so solemnly declar'd he would maintain *Me* as by *Law Established*, I cannot but rely upon His Royal word, according to your prudent and generous Vote, and think my self sufficiently secured by having the *Word* of a *King*; who, whilst a *Subject*, was never known to *break* it: Yet notwithstanding, seeing You *My Children* here assembled to consult and advise about the most important matters of the Kingdom; I hope it may be lawful and seasonable for Me to represent to your wise considerations my serious thoughts concerning the means to establish my own and the Nations future *Quiet and Tranquillity*.

You cannot be ignorant that ever since my *Seperation* from the *Church of Rome*, I have been attack'd by all sorts of *Dissenters*: So that my Fate, in this Encounter, may be compared to that of a City besieged by different Armies, who Fight both against It, and one another; where if the Garrison make a Salley to endamage one, another presently takes an advantage to make an attaque. Thus whilst I set my self vigorously to suppress the *Papist*, the *Puritan* seeks to undermine Me; And whilst I am bulied to oppose the *Puritan*, the *Papist* gains ground upon me. If I tell the *Church of Rome* I did not forsake her but her *Errors*, which I Reformed; my *Rebellious Subjects* tell me the same, and that They must make a *Thorough Reformation*: And let me bring what Arguments I please, to justify my *Dissent*, they still produce the same against me. If on the other hand, I plead against the *Puritan Dissenter*, and show that He ought to stand to *Church Authority*, where he is not *Infallibly certain* it commands a Sin; the *Papist* presently catches at it, and tells me, I destroy my own *Grounds of Reformation*, unless I will pretend to that *Infallibility*, which I condemn in them.

Matters standing thus betwixt Me and Them: Why would it not be a point of Prudence in Me (as I doubt not but you would esteem it in a Governour of that City I lately mention'd,) to make *Peace* with one of my Adversaries, to the end I may with more ease resist the on-fets of the other?

I am the easilier induced to believe this may be effected, because my Enemies are at Mortal Feudes with one another, and would rather joyn with Me than against Me. And ~~what~~ *what* ~~your~~ *your* ~~own~~ *own* ~~will~~ *will* ~~bring~~ *bring* ~~at~~ *at* ~~this~~ *this* ~~point~~ *point*, need not be offer'd in detail to your view, who cannot but at the very first see them.

Our next consideration then must be, to find out, whether of these two Parties may be the sooner induced to sign these *Articles of Agreement*; and will give the best *Security* for their performance of them.

In order to which, if I cast back my Eye upon the Transactions which have hap'n'd in this Kingdom these last 50 years, I cannot but observe my *Puritan Dissenting Adversaries* to be a company of People for the most part without *Justice, Loyalty, Conscience* or *Religion*, tho' they pretend them all for a cloak to their Villanies. I cannot but look upon them as *Implacable Enemies*, and *Tyranical* too, where they once get the upper-hand. And if I admit them into my bosom, I may assure my self of being *Stung* by them, when they are once *warm*, and have recover'd *strength*.

I need not mention all their Hellish practices against Me and my Loyal Children from 1641, till 1648. nor by what wiles they undermin'd Me first, and then never ceased till they had ruined the three Kingdoms, and embru'd their hands in the Blood of the best of Kings. It is apparent enough what favour I may expect from them, if once again (which God forbid) the Power should come into their Hands, by the *Liberty* they denyed Me in the *Usurpers* wicked reign. Have they not also of late endeavour'd to play the same Game over again, and to disturb mine and the Kingdoms quiet, by *Plots* hatch'd in their own Brains? What was the *Popish Plot*, but a blind for a *Presbyterian* one? Were not all their endeavours to Trepan us into an Ambush they had laid for us, whilst we, with blind heat, were in pursuit of that *Chymèrical Phantome*? Had they not at that time all their Machines at work to involve us in a common ruine? Did they not under pretence of securing the King from a *Popish Gun* and *Silver Buller*, endeavour to let fly at him with a *True Protestant Blunderbuss*? What did they aim at, under pretence of securing the *Protestant Religion*, but to strike at *Episcopacy*? At which time no person, that was either Dutiful to Me, or Loyal to the King, but was presently branded with the Name of *Papist, Popishly Affected, Papist in Masquerade, French Pensioner*, or the like. Had they not made a Catalogue of all persons any ways eminent in the Kingdom, and ranked them under two Heads, of *Worthy men*, and *Men Worthy*, meaning by the later, *Men Worthy to be made away*, because true to their King and Country? When they were caught in their Villanies, did they *Repem*, or did they not rather with their *Dying Words* testify

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testify their Approbation of the intended *Conspiracy*. And (which is yet worse) are they not still at work to *Embroider* the Nation, and by *Rebellion* disturb our *Quiet*, and hinder the full enjoyment of that *Happiness* we have now the greatest prospect of under the reign of a *King*, whose *Example* discountenances *Vice* and teaches *Virtue*; whose *Justice* will not let him abandon His own, nor Invade his Subjects *Rights*; whose *Courage* prompted him at all times to dare any thing for his Countries *Good*, if it were not in it self *Evil*; whose *Study* is to render His *Reign* both *Easie* and *Happy* to us: And who has, A true *ENGLISH Heart*, jealous of the *Honour* of the Nation; and pleases Himself with the *Hopes*, that by Gods *Blessing*, and Your *Assistance*, He may carry the *Reputation* of it yet *Higher* in the *World*, than ever it has been in the time of any of His *Ancestors*.

On the other hand, if with an *Impartial Eye*, we look upon the *Papists*, we shall find them *Honest*, *Just*, *Conscientious* and *Loyal* in their *Practices*, though we are frequently told their *Principles* are otherwise: But this (they say) is not the only *Calumny* falsely laid upon them. And for my own part, as I cannot think a mans *Principles* good, when I see his *Practices* otherwise: So am I easily induced to believe that *Good Practices* proceed from *Good Principles*. Neither would I have even my greatest *Enemies* accused of holding *Ill Principles*, when they themselves *Renounce* them, both in *Speculation* and in *practice*; for tho' it be a hard matter to wash off all the mire with which one has been grievously bespatter'd, yet no doubt in time *Calumny* will appear to the *Credit* of the *Innocent*, and *Disgrace* of the *Calumniator*. Wherefore I cannot but condemn those *Accusations* with which that otherwise *Ingenious* and *Loyal Discourse* made to You my *Children* of the *Lower House* was finished, viz. I deny not, but some, who are *Papists*, in some *Junctures* of *Affairs*, may, and have been very *Loyal*; but I am sure the *Popish Religion* is not; the *Englishman* may be *Loyal*, but not the *Papist*; and yet there can be no *Security* of those mens *Loyalty*, whose *Religion* in any case teaches them to *Rebel*. For what reason has any man to say their *Religion* teaches them to *Rebel*, when they who are so jealous of their *Religion*, that they voluntarily suffer the loss of their *Estates*, their *Liberties*, and their *Lives*, rather than renounce the least *Title* of it, do both in their publick *Writings*, and private *Discourses*, *Declare* and *Maintain* that their *Religion* teaches no such *Doctrine*, and that they are ready to maintain and practice *True Loyalty* with the hazard of their *Lives* and *Fortunes*. 'Tis true, some persons in *Communion* with *Rome*, have broched *Tenents* inconsistent with *Loyalty*, but 'tis true likewise their *Books* have been *Condemned* and *Burnt* (as they often tell us) by the *Publick Executioner*. Seeing therefore the *Roman Catholics* do frequently declare. 'That it is an *Article of Faith* in their *Church*, and expressly declared in the *Council of Constance*, that the *King-killing-Doctrine*, or *Murder of Princes* Excommunicated for *Heresy*, is *Damnable* and *Heretical*, as being contrary to the known *Laws* of *God* and *Nature*: As also, that no *Catholics* as *Catholics* believe, that the *Pope* hath any direct, or *Indirect Authority* over the *Temporal Power*, and *Jurisdiction* of *Princes*: So that if the *Pope* should pretend to *Absolve*, or *Dispence* with His Majesties Subjects from their *Allegiance*, upon account of *Heresy* or *Schism*, such *Dispensation* would be vain and null, and all *Catholick Subjects* (notwithstanding such *Dispensation* and *Absolution*) would be still bound in *Conscience* to *Defend* their *King* and *Country*, at the hazard of their *Lives* and *Fortunes*, even against the *Pope* himself, in case he should invade the *Nation*. I say, seeing *Roman Catholics* do thus generally declare their *Loyalty*, I think they ought no more in justice to be charged with *Disloyal Principles* for the *Extravagance* of some few of that vast *Body*, and those *Censur'd* and *Condemn'd* too by them, than I am to be charg'd with *Principles* of the like *Disloyalty* and *Injustice*, because some of my *Children* have been for the *Bill of Exclusion*, and others who *Communicated* with me, have written *Scandalous Pamphlets*, *Narratives*, &c. tending to *Treason* and *Rebellion*. But what, in one word, seems to Me a convincing *Argument* that the *Papists* do not hold such *Pernicious Doctrines*, is, that I see so many *Kings* and *Princes* in other *Countries* no less jealous of their *Lives* and *Authorities* than others, who yet profess and maintain that *Religion*, and think themselves secure by her *Principles*, when they dare not trust the *Calvinist*. And if we may descend to particulars, can we imagine that His present *Majesty*, who could not but know that the *Roman Church* was frequently taxed with *Disloyal Principles*, would embrace her *Faith* without examining so necessary a *Tenent*: Or can we imagine, after such an examination, that He who has promised to maintain Me (as I may say) only because He knew I was for *Monarchy* and *Loyalty*, would himself embrace a *Religion* which teaches the contrary *Principles*? So that to condemn the *Roman Catholick Religion* of *Principles* of *Disloyalty*, is either to condemn the *King* of *Ignorance* in his own *Religion*, or of *carelessness* of his own *Security*. These things thus considered, I cannot but say it was a reasonable *Complaint* of one of them in these words. *Is it not strange and severe, that Principles, and those pretended of Faith too, should be Imposed upon men, which they themselves Renounce and detest?* If the *Turk's Alcaron* should in like manner be urged upon us, and we hanged up for *Mahumetans*, all we could do or say in such a case, would be to die *Patiently* with *Protestations* of our own *Innocence*. And this is the posture of our *Condition*; (continues he) we *Abhor*, we *Renounce*,

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we Abominate such Principles; we protest against them, and Seal our Protestations with our Dying Breaths. What shall we say, What can we do more? To Accuse men as Guilty in Matters of Faith, which they never own'd, is the same thing as to condemn them for Matters of Fact, which they never did. It is sufficiently known to all the Ingenious, who have either read or observ'd any thing, that in King Charles the First's reign when so great a number of Englishmen Rebelled against their Prince, not one Papist was observed who was not ready or actually did not hazard his Life and Fortune for the support of Monarchy. How many of them in that wicked Rebellion Sealed their Loyalty with their last Blood? And after the Martyrdom of that Glorious King, were not They as well as My Dutiful Children, forced to seek a Refuge in Foreign Countries; where (if I may eye their other Virtues) they maintain'd a mutual Friendship with My Children, as being tyed with the common bands of Fellow Subjects, Soldiers or Sufferers? And after His late Majesty's Happy Restoration, How long did we live together in Peace and Tranquillity, till those wicked Emissaries of Hell animated us against our Brethren by Narratives and Informations of I know not what Plots and Conspiracies, of which now at last we find them Innocent? During which very time, with what Patience did the Romanists suffer all those Injurious and Contumelious Proceedings, even to the very loss of their Estates, their Liberties and their Lives, when we saw them go like Sheep to the slaughter, who scarce Bleated all the time, unless it were to declare their Innocence, to Pray for the King and Kingdom, and to fore-warn us of our Approaching ruine: In which certainly they were our best Friends, if we could have been Friends to our selves, and hearkned to their Advice which we found to be good and Solid, tho' it was almost too late before we would believe it.

Let us likewise reflect how they behave themselves at present, now we look upon them to enjoy the greatest Advantages they have had this many years, and we shall find it to be with unexpected Moderation. We who were formerly almost flighted into Bedlam for fear of a Popish Successor, find under JAMES the GREAT and the JUST our Liberties, our Properties, our Rights, and our Religion secured; and may expect to see our Kingdom become Glorious, and the old English Bravery once more Flourish under so GREAT an ENGLISH KING, if His Subjects will but show themselves True English-men, As His Majesty was pleas'd to express it to some of You.

You see (my Dearest Children) that our Fears were vain, and our Jealousies without grounds. This very Stone, which was once rejected by the Architects, is now become the chief Stone in the Corner: We may truly see in it the Hand of God, and look upon it with Admiration, and may expect (if Fears and Jealousies hinder not) the greatest Blessings we can wish for: An Union betwixt these two Walls which have been thus long separated, and now in a fair way to be United and Linked together by this Corner-stone, after which how Glorious a Structure may we Hope for, upon such Foundations?

Shall we then (My Lords and Gentlemen) still wage a War against these our Brethren, who would live Peaceably amongst us, and seek by all means to endear us? shall we continue to put the Rigour of the Laws equally in Execution against these who would live at Union with us, and not Disturb our Government, and those whom we have so often, and do at present find to be Restless and Implacable Enemies? Let it not be said we love Dissention, or that we delight in Severity and Blood, least it be objected, our Cause is not to be sustain'd unless the Rigour of the Laws be put in Execution, as if neither Truth nor Justice were on our side. I cannot think those to be good Foundations which must be cemented with Penalties and with Blood: Neither can I think those, who are reduced to my Embraces, or retained in them by Rigour, will prove Faithful to me in the conflict. They are rather Slaves than Sons, Hypocrites not Converts, who having forsaken their God for Interest, cannot be true to Me or Man. Let Truth sustain me, not Rigour; Truth will endure for ever, and shine in the midst of Darkness, so that it is well compared to the Diamond, which sparkles in the obscurest night, resists the File, the Hammer, and the Flame; but yet may be softned with the Blood of Goats: This Truth flourished in the greatest Persecutions, and prevailed, when the Professors of it suffered the most horrid Torments, their Flood being the Seed of the Church, which brought forth an hundred fold: But should a Church endeavour once to propagate her Truth by Persecutions and by Blood, she may have reason to fear the Diamonds Lot, and that Blood will Tarnish all its Luster, and destroy the Solidity, the Splendour, and the value of it all at once. Let Truth then be my solid Foundation, and let us leave the Sanguinary and the Penal Laws to those who are not built upon It.

If we cannot assure our selves of a perfect Peace and Union with Rome, we may hope for a Truce, a Cessation of Arms, a Happy Correspondence and mutual Commerce.

Yet some Overtures of Peace have been frequently made by the Romanists, and I may say with Truth, if it had not been for some Hot-headed Zealots, and other Ignorant Polemicks, our Breaches had never been so wide; yea on the contrary, would have been long since healed. Our Zealots cry perpetually against the Idolatry of the Church of Rome; and yet the Romanists, it's well known, cry as much against Idolatry as we. If they would

Cath. paint a *Papist*, they besmear him with the ugly colours of *Equivocations*, *Mental Reservations*, *Dispensations to Lye*, *Forswear* and *Massacre* their Neighbours; when on the contrary the *Roman Catholick* recommends *Simplicity* and *Godly Sincerity*, as truly *Christian Virtues*, necessary to the *Conservation of Justice, Truth* and *Common Society*: And tell us, *That all Pardons and Dispensations granted, or pretended to be granted, in order to any such Ends or Designs, have no other Validity or Effect, than to add Sacrilege and Blasphemy to the above-named Crimes.* And as for our common *Controversists*, how often are we told they mistake the *Roman Catholick Tenents*, mis-represent their *Doctrines*, fight against *Chimera's* of their own Brains, and most commonly either spend whole Volumes in refuting *Errors*, which They *Condemn* as well as We, or establishing *Truths* which they *Assert*? How often have they told us, *We must separate their Articles of Faith from their Theological Disputes, and take their Doctrines from their Councils, not their Schools?* And yet how little profit have our *Polemicks* reaped from this Admonition? How often have they formerly urged us to an *Oral or Pen Combat*, upon condition *Security and Freedom* might be given them, the *Questions rightly stated*, and the other common *Laws of Disputation* strictly observed; But still either the real or pretended *Interest of State* put a stop thereto; Inasmuch that in their *Publick Writings*, they have often told us, *We behave our selves like persons dissident of our Cause, decline Disputes on equal terms, and either mis-represent their Tenents (as appears manifestly in their Doctrines of Justification and Merit, Satisfaction and Indulgences) or else play the Buffoons, Joaking, Scoffing, and relating Stories, which, if true, would not touch Religion?* I must confess many of our *Young Divines* (if I may call them *Divines*, who have not spent above a year or two in the *Universities*) are to blame in this, who having obtain'd a good *Benefice*, by the *Solicitation of Friends*, and not by their *Merit*, are forced to *Preach* to others, what they scarce understand themselves. Such as these, for want, it may be, of *Matter*, are glad to fly to the common *Topick of Railing at Rome, and Hell, the Pope and the Devil*, for which being applauded by their *Zealous and Ignorant Auditors*, and moved with an itch of being in *Print*, they publish their own puerile *Conceptions*, or such as they have glean'd from others of the like *Learning, Judgement and Reading*, and tho' it be all to no purpose, yet they flatter themselves, as if from thence the *down-fall of Popery*, and the utter destruction of the *Whore of Babylon* must necessarily ensue.

Upon these considerations; *My Lords and Gentlemen*, My humble request to you in this *Assembly*, is, that you would advise about some means for our *Unity, Concord and Agreement*, and take care, that what may widen our *Breaches* may be *Rejected*, and what may close them, be *Embraced*. The best way to effect which in My Thoughts are these.

First, *That it may be provided that Those, who are known to be Faithful Friends to the King and Kingdom's Good, may equally with Us enjoy those Favours and Blessings we may Hope for under so GREAT and so JUST a KING, without being lyable to the Sanguinary or Penal Laws for holding Opinions no ways inconsistent with Loyalty and the Peace and Quiet of the Nation. And that they may not be obliged by Oaths and Tests, either to renounce their Religion which they know they cannot do without Sacrilege, or else to put themselves out of Capacity of Serving their King or Country.*

Secondly, *That for Healing our Differences, it be appointed that neither side in their Sermons touch upon matters of Controversy with Animating Reflections; but that those Discourses, may wholly tend to Peace and Piety, Religion and sound Morality. And that in all Publick Catechisms the solid Grounds and Principles of Religion may be solely Explicated, and Established, all reflecting Animosities being laid aside.*

Thirdly, *That some Learned, Devout and Sober Persons may be made choice of on both sides, who may truly state matters of Controversy betwixt us, to the end each one may know the others Pretensions, and the Tenents they cannot abandon, without breaking the chain of Apostolick Faith. Which if it be done, we shall, it may be, find that to be true, which the Papists often tell us; That the difference betwixt Them and Us, is not so great as many make it, nor their Tenents so Pernicious, but if we saw them naked, we should, if not embrace them as Truths, yet not condemn them as Errors, much less as Pernicious Doctrines. Yet if notwithstanding all this we cannot perfectly agree in some Points, let us however endeavour to live together in the Bonds of Love and Charity, as becomes Good Christians and Loyal Subjects, and joyn together to oppugne those known Maxims, and Pernicious Errors, which destroy the Essence of Religion, Loyalty and Good Government.*

This is (*My dearest Children*) the *Remonstrance* I thought good to make you, and I doubt not but Your *Wisdoms* will so order it, that if not by this *Method*, at least by some other *Efficacious means*, all our *Differences* may be soothed; and when *Heats about Religion* cease, we may hope for a future stable *Quiet* in the Nation. This is what I shall daily *Pray* for, and that God would by his *Grace* so Guide this *Great Assembly*, that all their *Acts, Votes and Councils* may tend to his *Honour and Glory*, the *Good of his Church*, and the *Prosperity and lasting Peace* of the Kingdom.

God save King JAMES the Second.

Amen.